



**संस्कृत भारती**

अक्षरम्, ८ उपमार्गः, २ घट्टः गिरिनगरम्, बेङ्गलूरु - ५६० ०८५.

**पत्रालयद्वारा संस्कृतम्**

**संस्कृतम् संस्कृतम् संस्कृतम् संस्कृतम् संस्कृतम्**

**PRAVESHA -2**

### About our Institution

- ★ Samskrita Bharati is a Registered Trust.
- ★ It covers the whole country and its head office is in Delhi. The Bangalore office is its branch.
- ★ It takes maternal care of all groups of Samskrit lovers all over India.
- ★ It is exempted from income-tax under the rule 80-G for all payments.

### The main objectives

- ★ To teach conversation in Samskrit and propagating Samskrit through conversation.
- ★ To bring about social integration by making Samskrit a common language without regard for caste, creed, tradition, language, high or low status etc.
- ★ To rejuvenate Indian culture.

### Activities

- ★ To conduct camps for Samskrit conversation for ten days with two hours of work each day.
- ★ Training Samskrit teachers.
- ★ To raise a group of full time workers who are dedicated.
- ★ To start Samskrit training centres among the neglected sections of the society.
- ★ To publish books and prepare cassettes relating to Samskrit conversation.
- ★ To give Samskrit education by post.

### Achievements so far

- ★ Samskrit conversation is taught to 18 lakh people. 8000 teachers have undergone training. 2000 'Samskrit homes' are built. 2 villages have been declared 'samskrit villages'.
  - ★ A unique method is evolved to teach simple Samskrit through conversation.
  - ★ The 'Home Page' is available relating to Samskrita Bharati in the computer Internets also.
- Many programmes have been envisaged with an ambitious plan in order to change the position of Samskrit in India before the end of this century and an extensive action plan is already on hand.

ॐ

॥ जयतु भारतम्-जयतु भारती ॥

Jayatu Bhāratam - Jayatu Bhārati

.Victory of Bhārata - Victory of Samskrita

SAMSKRITA BHARATI

संस्कृतभारती

पत्रालयद्वारा संस्कृतम्

Sanskrit Through Correspondence

'Aksharam' 8th cross, Girinagar II Phase  
Bangalore-560 085

### PRAVEŚA (First Session)

॥ क्षणशः कणशश्चैव विद्याम् अर्थं च साधयेत् ॥

Kṣaṇaśaḥ kaṇaśaścaiva vidyām artham ca sādhyet.  
Every moment one should learn, from every bit one should earn.

द्वितीयः पाठः

### SECOND LESSON

#### 1. SENTENCES

1. चित्रकाराः लिखन्ति । Chitrakārāḥ likhanti = Artists sketch.
2. भारवाहाः वहन्ति । Bhāravāhāḥ vahanti = Porters carry.
3. चोराः धावन्ति । Corāḥ dhāvanti = Thieves run.
4. मूर्खाः निन्दन्ति । Mūrkāḥ nindanti = Fools condemn.
5. रजकाः क्षालयन्ति । Rajakāḥ kṣālayanti = Washermen wash.



6. तक्षकाः तक्षन्ति । Takṣakāḥ takṣanti = Carpenters do carpentry.
7. गायकाः गायन्ति । Gāyakāḥ gāyanti = Singers sing.
8. नटाः नृत्यन्ति । Natāḥ nṛtyanti = Dancers dance.
9. पाचकाः पचन्ति । Pācakāḥ pacanti = Cooks cook.
10. भक्ताः ध्यायन्ति । Bhaktāḥ dhyāyanti = Devotees meditate.
11. एते नमन्ति । Ete namanti = These persons salute.
12. ते जिघ्रन्ति । Te jighranti = They smell.
13. इमे स्मरन्ति । Ime smaranti = These persons remember.
14. एते वदन्ति । Ete vadanti = These persons speak.
15. अन्धाः गच्छन्ति । Andhāḥ gacchanti = The blind persons go.
16. बधिराः अटन्ति । Badhirāḥ aṭanti = The deaf persons wander.
17. कुब्जाः धावन्ति । Kubjāḥ dhāvanti = Pigmies run.
18. मूकाः तिष्ठन्ति । Mūkāḥ tiṣṭhanti = Dumb persons stand.
19. नापिताः मुण्डयन्ति । Nāpitāḥ muṇḍayanti = Barbers shave.
20. तन्तुवायाः वयन्ति । Tantuvāyāḥ vayanti = Weavers weave.
21. अजाः चरन्ति । Ajāḥ caranti = Goats graze.
22. अम्बाः यच्छन्ति । Ambāḥ yacchanti = Mothers give.
23. ताः वसन्ति । Tāḥ vasanti = Those women reside.
24. इमाः पश्यन्ति । Imāḥ paśyanti = These women see.
25. एताः हसन्ति । Etāḥ hasanti = These women laugh.
26. पुष्पाणि विकसन्ति । Puṣpāṇi vikaṣanti = Flowers bloom.
27. फलानि पतन्ति । Phalāni patanti = Fruits fall.
28. तानि पतन्ति । Tāni patanti = They fall.

29. इमानि स्फुरन्ति । Imāni sphuranti = These shake.

30. एतानि पतन्ति । Etāni patanti = These fall.

Verbs in the above sentences are in the Present Tense,  
III Person, Plural.

### EXERCISE

(A) Give the matching noun forms to the following verbal forms:

(Ex. पिबन्ति – बालाः पिबन्ति ।)

1. हसन्ति 2. खादन्ति 3. क्रीडन्ति 4. इच्छन्ति 5. नयन्ति
6. स्मरन्ति 7. पृच्छन्ति 8. स्रवन्ति

(B) Complete the following by giving the correct verb forms to the noun forms:

(Ex. स्वर्णकारः – स्वर्णकारः आगच्छति ।)

1. लोहकारः — Lohakāraḥ=Blacksmith
2. मालाकारः — Mālākāraḥ=Florist
3. चित्रकारः — Citrakāraḥ=Artist
4. कुम्भकारः — Kumbhakāraḥ=Potter
5. आपणिकः — Āpaṇikaḥ=Shopkeeper
6. विक्रयिकः — Vikrayikaḥ=Seller
7. भारवाहः — Bhāravāhaḥ=Porter
8. चर्मकारः — Carmakāraḥ=Cobbler
9. गोपालकः — Gopālakaḥ=Cowherd
10. व्याधः — Vyādhaḥ=Hunter
11. कर्मकरः — Karmakaraḥ=Worker
12. सेवकः — Sevakāḥ=Servant

(C) Answer the following questions:

- |                   |                    |
|-------------------|--------------------|
| 1. के वदन्ति ?    | 2. के निन्दन्ति ?  |
| 3. काः यच्छन्ति ? | 4. कानि विकसन्ति ? |
| 5. के वयन्ति ?    | 6. के स्मरन्ति ?   |
| 7. काः चरन्ति ?   | 8. के अटन्ति ?     |
| 9. कानि पतन्ति ?  | 10. के ध्यायन्ति ? |

### NOTE

- (i) In Samskrit the Conjunct letters are generally written in accordance with the pronunciation.

The letters pronounced fully are written fully.

The letters half-pronounced are written half.

For eg.

ग्न = र(ग्) + न

श्च = श(च्) + च

क्य = क(क्) + य

Here the letter ग् half-pronounced is written half (र)..... where as the letter न pronounced completely is written completely (न). Similarly श्च, क्य.

Practise the pronunciation and the spelling of the following letters in Samskrit :

Vya, dga, Dma, śna.....such others.

- (ii) There are exceptions to the above general method of writing.

For eg. :    Vra-व्र    Kra-क्र    Kta-क्त  
                 Tra-ट्र    Dra-ड्र    Bra-ब्र

- (iii) A few other conjunct letters look like single letters.

Kśa-क्ष	Jña-ज्ञ	Tra-त्र
Dya-द्य	Śra-श्र	Hra-ह्र
Tta-त्त	Hna-ह्न	Hya-ह्य
Hva-ह्व	Hṇa-ह्ल	Dra-द्र

- (iv) In the coming lessons, student will be obviously acquainted with the conjunct letters more and more.

### Numerals :

1	2	3	4	5	6	7	8	9	10	0
१	२	३	४	५	६	७	८	९	१०	०

### SPECIAL POINTS

In the foregoing two lessons were used the words तद् (सः/सा/तत्), इदम् (अयम्/इयम्/इदम्), एतद् (एषः/एषा/एतत्) and किम् (कः/का/किम्) and such others. These are Pronouns. In the previous lesson their singular forms were given. Now their complete declension is as given below.

#### १. दकारान्तः “तद्” शब्दः

	Singular	Dual	Plural
Masculine	सः (He)	तौ (Those two)	ते (They)
Feminine	सा (She)	ते (Those two)	ताः (They)
Neuter	तत् (It)	ते (Those two)	तानि (They)

#### २. मकारान्तः “इदम्” शब्दः

	Singular	Dual	Plural
Masculine	अयम् (This person)	इमौ (These two)	इमे (These)



1. “सत्यं धर्मश्चैतानि मा मा हासिषुः”  
May not Truth and Dharma leave me.
2. “मा गृधः कस्यस्विद्धनम्”  
Do not aspire for other's wealth
3. “शं नो भवतु द्विपदे शं चतुष्पदे”  
Welfare to us, the human beings and to all the animals.

### 5. कथा

चतुरः काकः

एकः काकः अस्ति । सः बहु तृषितः । सः जलार्थं भ्रमति । तदा ग्रीष्मकालः । कुत्रापि जलं नास्ति । काकः कष्टेन बहुदूरं गच्छति । तत्र सः एकं घटं पश्यति । काकस्य अतीव सन्तोषः भवति । किन्तु घटे स्वल्पम् एव जलम् अस्ति । ‘जलं कथं पिबामि?’ इति काकः चिन्तयति । सः एकम् उपायं करोति । शिलाखण्डान् आनयति । घटे पूरयति । जलम् उपरि आगच्छति । काकः सन्तोषेण जलं पिबति । ततः गच्छति ।

### CATURAH KĀKAH

Ekaḥ kākāḥ asti. Saḥ bahu tṛṣitaḥ. Saḥ Jalārtham bhramati. Tadā grīṣmakālah. Kutrāpi jalam nāsti. Kākāḥ Kaṣṭena bahudūram gacchati. Tatra saḥ ekam ghaṭam paśyati. Kākasya atīva santoṣaḥ bhavati. Kintu ghaṭe svalpam eva jalam asti. “Jalam katham pibāmi ?” iti kākāḥ cintayati. Saḥ ekam upāyam karoti. Śilākhaṇḍān ānayati. Ghaṭe pūrayati. Jalam upari āgacchati. Kākāḥ santoṣeṇa jalam pibati. Tataḥ gacchati.

### CLEVER CROW

A crow is very thirsty. It roams about for water. It is summer. There is no water anywhere. The crow goes a long distance with difficulty. There it saw a pot. The crow feels very happy. But there is only a little water in the pot ! “How do I drink water ?” thus the crow thinks. It makes a plan. It brings small stones and fills the pot. The water rises up. The crow drinks water happily. Afterwards it goes.

### 6. SAMSKRIT SENTENCES OF DAILY USE

Come on=आगच्छतु । – Āgacchatu.

Please sit down=उपविशतु । – Upaviśatu.

How do you do ?=अपि कुशलम् ? – Api Kuśalam ?

All are well=सर्वं कुशलम् । – Sarvam kuśalam.

What is the matter ?=को विशेषः ? – Ko viśeṣaḥ ?

Please say=कथयतु । – Kathayatu.

Rare visit=चिराद् आगमनम् । – Cirād āgamanam.

Visit again=पुनः आगच्छतु । – Punaḥ āgacchatu.

Well, good bye=अस्तु, नमस्कारः । – Astu, namaskārah.

### 7. SUBHĀṢITAM सुभाषितम् ।

(For Memorisation)

उद्यमेनैव सिध्यन्ति कार्याणि न मनोरथैः ।

न हि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः ॥

Udyamenaiva sidhyanti kāryāṇi na manorathaiḥ ।  
Na hi suptasya siṃhasya praviśanti mukhe mṛgāḥ ॥

It is through industry alone that efforts succeed, (works are completed) but not through wishes. Animals themselves do not at all enter the mouth of a sleeping lion.

(Answer for the Riddle)

मृत्युञ्जयः—Mrtyuñjayaḥ=Īśwara

मृत्युम्+जयः

What does a man want in Kāśi ?

-मृत्युम्

(It is a belief that a man who dies in Kāśi attains liberation)

What is desirable for the kings in war ?

-जयः

Among the Gods who is the most worshipped (revered)? -

मृत्युञ्जयः

\* \* \*

हिन्दु सेवा प्रतिष्ठानम्, संस्कृत विभागः  
पत्रालयद्वारा संस्कृतम्

क्र.सं.

PRAVEŚA (First Session)

द्वितीयः पाठः

SECOND LESSON

Questions

- Write the following in the Devanāgarī Script :  
Rāmāyaṇam, Mahābhāratam, Gītagovindam,  
Kṛṣṇakarnāmṛtam, Devakīnandanam,  
Vṛndāvanaharaṇam, Nārāyaṇīyam.
- Answer the following in Samskrit :  
1. चित्रकाराः किं कुर्वन्ति ?  
2. तन्तुवायाः किं कुर्वन्ति ?  
3. मूर्खाः किं कुर्वन्ति ?  
4. काः वसन्ति ?  
5. कानि पतन्ति ?
- Translate the following into Samskrit :  
a) The devotees meditate.  
b) The deaf persons stand.  
c) The carpenters do carpentry.  
d) They go.  
e) They (women) sing.



*First, Let us be Gods and then help others to be Gods. "Be and Make". Let this be our motto. Say no man is a sinner. Tell him that he is a God. Even if there were a devil, it would be our duty to remember God always and not the devil.*

*If the room is dark, the constant feeling and repeating of darkness will not take it away, but bring in the light. Let us know that all that is negative, all that is destructive, all that is mere criticism, is bound to pass away, it is the positive, the affirmative, the constructive that is immortal, that will remain for ever. Let us say, "We are" and "God is" and "We are God", "Shivoham, Shivoham" and march on. Not matter, but spirit. Bring in the light, the darkness will vanish of itself. Let the lion of Vedanta roar; the foxes will fly to their holes.*

**Swami Vivekananda**

## India's contribution to the World of Science

(continued from 1st lesson)

Decimal system is common all over the world now. In this system numerals from one to nine as well as zero are used. By altering the place of the numerals the value of numbers vary. This decimal system was in vogue in India as far back as the commencement of christian era.

The table given below indicates the evolution of the numerals.

Numerals used in Brahmi inscriptions. (300 B.C.)	— = = ५ १ २ ७ ९ ?
Numerals used in Gwalior inscriptions. (870 A.D.)	१ २ ३ ४ ५ ६ ७ ८ ९ ०
Numerals used in Devanagari inscriptions. (1100 A.D.)	१ २ ३ ४ ५ ६ ७ ८ ९ ०
Modern Numerals	1 2 3 4 5 6 7 8 9 0

Neither the Arabs nor Europeans knew this system until 9th century. Alka Varijmi, the mathematician of the Arab country, used Hindu numerals, the method of evaluation of placement of numerals and some mathematical equations in his first book (780-850 A.D) Then all these matters spread all over the world. This resulted in revolutionary thoughts in the field of mathematics in Western Europe. 'Condex Vigilans' is said to be the oldest work in the history of Europe which is extant in a manuscript. Numerals from one to nine are enumerated in this work. It is written in this work - 'We should remember that when they used the mathematical symbols the early Hindus have demonstrated sharp and searching intellect. The other countries have followed the Hindus in arithmetic, geometry and other independent sciences. This is because the Hindus are the foremost in these matters. The use of numerals from one to nine, evaluation of numerals by means of different placements etc. by the Hindus bear testimony to this.

(continued in the next lesson)

### Note:

The matters given in the inner pages of the cover are only for information. Questions on these points will not be asked in the exam.

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सति

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PR E

DEMIAN MARTINS

ISKON MANDIR

RAMANA RETI

VRUNDAVANA

MATHURA-281 121

UTTAR PRADESH

*Dr. Demian Martins*

संस्कृतम् संस्कृतम् संस्कृतम् संस्कृतम् संस्कृतम् संस्कृतम्

**PUBLISHER**

**CONVENER**

**SAMSKRIT THROUGH CORRESPONDENCE**

**"AKSHARAM", 8TH CROSS, II PHASE  
GIRINAGARA, BANGALORE-560 085**

**PHONE: 6721052**